

- [e.g. *attānaṃ upmaṃ katvā na haneyya na ghātaye*. Dh.p.v.129].
- [*sammā ñāṇassa sammā vimutti pahoti*. DN.II.217].
- unseen [*Ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā dīhgā vā ye mahantā vā majjhimārassakāṇukathulā ditthā vā ye va additthā ye ca dūre vasanti avidūre bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā*. Sn.vv.164-7]
- *anakkhātassa maggassa akkhātā* (MN.III.8).
- *ettāvatā vaṭṭaṃ vaṭṭati itthattam paññāpanāya* : So long will the wheel roll on establishing a state of thusness' at DN.II.63f.
- death' [*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ*]. This was said by none other than the great disciple Sariputta (See Theragāthā vv.1002-3).
- Godhika in the Samyutta Nikaya (SN.I.p.122). The Buddha declares that Godhika having attained the state of Nirvana passed away with a consciousness that finds no foothold : *appatitthitena ca bhikkhave viññāṇena godhiko kulaputto parinibbuto*.
- *Evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ sa-Indā devā sa-Brahmakā sa-Pajāpatikā anvesaṃ nādhigacchanti - idam nissitam tathāgatassa viññāṇa'ti. Tam kissa hetu. Ditthevāham bhikkhave dhamme tathāgatam ananuvejjo' ti vadāmi* [MN.I.p.140].
- It stands well defended as the logical outcome of Buddhist thinking. The Alagaddūpama Sutta of the Majjhima Nikaya [MN.I.p.140] expresses this very clearly. Its importance as a vital piece of information for the correct understanding of the scope of salvation in Buddhism, eschatologically,
- [*Pubbe c'āham bhikkhave etarahi ca dukkhañc'eva paññāpemi dukkhassa ca nirodhaṃ*. MN.I.140].
- therefrom [*na vo dukkhā pamutti attthi* Ud. 51; *dukkhā atthi pamocanaṃ* SN.I.62; *dukkhassa nissaranaṃ paññāyissati* SN.II.10].
- referred to in our Buddhist texts as *hiri* and *ottappa* [Sinh. *lajjā bhaya*]. These two brilliant concepts, a sense of shame and a sense of fear, says the Anguttara Nikaya [AN.I.51],
- [*Sambhedaṃ loko āgamissati yathā ajelakā kukkuṭasūkarā sonasigālā*. loc.cit.].
- . [*Pañc ' ime bhikkhave vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṃhitena vā anatthasaṃhitena vā mettacittā vā dosantarā vā*. MN. 1. 126].
- speech [i.e. *omasavāde pācittiyaṃ* / Pacittiya II. at Vin. IV. p. 5f.],
- . [See also J.1.191f. for the same Nandivisāla Jataka .]

- girl Kāli in the Kakacūpama Sutta of the Majjhima Nikaya [MN.I.123]
- progeny [*attano hitakathaṃ vaḍḍhikathaṃ eva paccāsiṃsati.* AA.III.65].
- [*Samānattatā ' ti samānasukhadukkhabhāvo. Ekacco hi dānādisu ekam ' pi na paccāsiṃsati. Ekāsane nisajjaṃ ekapallaṅke sayanaṃ ekato bhojanan ' ti evaṃ samānasukhadukkhāṃ paccāsiṃsati. So sace gahaṭṭhassa jātiyā pabbajitassa sīlena sadiso hoti tass ' āyam samānattatā kātabbā.* AA.III.65] .
*Ete ca saṅgahā nāssu na mātā puttakāraṇā
labhetha mānaṃ pūjaṃ vā na pitā puttakāraṇā.*

AN.II.32

Tasmā mahattaṃ pappoti pāsaṃsā ca bhavanti te.

- Ibid
- Sigāla Sutta [DN.III.188 ff.]
- The Kūṭadanta Sutta of the Digha Nikaya [DN.I. p.135f.]
- [*samaṇabrāhmaṇa*] who provide the moral and spiritual leadership to the entire family, while standing, as it were, outside the pale of the family [DN.III. p.188f.]
, [*...parabyābādhāya samvatteyya* at MN.I.p.416 Ambalaṭṭhikā Rāhulovāda Sutta], that he must not deprive another of what legitimately belongs to him [*... parassa paravittūpakaraṇam ...* MN.I. p.257]. For it is indicated that a man's possessions form the basis of his happiness [*Paravittūpakaraṇan'ti tass'eva parassa vittūpakaranam tuṭṭhijananam parikkhārabhaṇḍakam.* MA.II. p.329. Commentary to the Sāleyyaka Sutta at MN.I. p.285 f].

- daily [*devasikaṃ bhattaṃ*] at their work place in addition to their regular monthly wages [*māsikaṃ paribbayaṃ*]. This was a must and had to be arranged to suit the workers' convenience. It had to be more than a mere frugal meal. Special meals or delicacies had to be even occasionally introduced. Literary evidence shows that this was no mere injunction confined to the theoretical tradition of the books. In the Mahāvamsa [Ch.50. vv.18-21].
- . (*sukhenti pīṇenti*) in recognition of the service they have rendered to him in the production of his wealth. The Anguttara Nikāya [AN.III.77 and also 45]
- Sigāla Sutta. This is essentially a code of layman's ethics for social harmony, domestic happiness and economic well-being. The heights of culture to which it can elevate a man of any society is not at all adequately appreciated. That it speaks in no uncertain terms of regulated hours of work and overtime payment is hardly known. In the process of translation its treasures are buried under the earth brought up in the process of

digging [See Dialogues of the Buddha - Rhys Davids Vol.III.p.182].

- [impermanence, unsatisfactoriness and selflessness]. This, the Buddha taught his first five disciples and is recorded in the Anattalakkhaṇa Sutta [Vin.I. pp.13-14]
- *Ārogyaparamā lābhā* [Dhp. v. 204]
- *vihāra* may not become dusty. Let him heap up the sweepings and cast them aside. Let him bask the carpet in the sun, clean it, dust it by beating, take it back, and spread it out as it was spread before' [Vin.I.48].
- the story of Venerable Pakkha in the Theragāthā [Thag.v.63].

Outstretched in fear to flee the black storm cloud,

A shelter seeking, to safe shelter borne,
Then doth the river Ajakarani give joy to me.
Who doth not love to see on either bank
Clustered rose apple trees in fairy array
Behind the great cave of my hermitage
Or here the soft croak of the frogs, well rid
Of their undying mortal foes proclaim:
Not from the mountain streams is't time today
To flit. Safe is the Ajakarani.
She brings us luck. Here is it good to be.

Thag.vv.307-310

Those upland glades delightful to the soul

Where the Kareri spreads its wildering wreaths,
Where sound the trumpet-calls of elephants:
Those are the braes wherein my soul delights.
Those rocky heights with hue of dark blue clouds,
Where lies embosomed many a shining tarn
Of crystal clear, cool waters. and where slopes
The 'herds of Indra' cover and bedeck:
Here is enough for me who fain would dwell
In meditation rapt, mindful and tense.

Thag.

vv.1067f.

Now crimson glow the trees, dear Lord, and cast
Their ancient foliage in quest of fruit.
Like crests of flame they shine irradiant,
And rich in hope, great Hero, is the hour.
Verdure and blossom-time in every tree,
Where we look delightful to the eye,
And every quarter breathing fragrant airs,
While petals falling, yearning comes for fruit.

Thag.vv.527f.

- with Śūdras and other backward classes in society. This we find to be the case even in the Bhagavadgīta IX.32. [C.Altekar, A.S.,The Position of Women in Hindu Civilization, p.204f].
*Nāsti strīnām pṛthag yajño na vratam nāpyupoṣatham
Patim śuśrūṣate yena tena svarge mahīyate.*

Manu.V.153.

*Itthī pi hi ekacciyā seyyā posā janādhīpa
medhāvinī sīlavatī sassudevā patibbatā.
Tassā yo jāyati poso sūro hoti disampati
evam subhagiyā putto rajjam 'pi anusāsati.*

SN.I.86

- , which is almost universal among the advocates of the ascetic ideal'. [Altekar, A.S.,op.cit.p.208].

*Saddhāya sīlena ca yīdha vaḍḍhati
Paññāya cāgena sutena cūbhayam
Sā tādīsī sīlavatī upāsikā
ādiyati sāram idh'eva attano 'ti.*

SN,IV.250

- [Pañcahi bhikkhave dhammehi samannāgato mātugāmo visārado agāram ajjhāvasati. Katamehi pañcahi ? Pāṇātipātā paṭivirato ca hoti ... surāmeraya-majjapamādaṭṭhānā paṭivirato ca hoti. SN.IV 250].

- idhalokavijaya and paralokavijaya [Catūhi kho Visākha dhammehi samannāgato mātugāmo idhalokavijayāya patipanno hoti ayam sa loko āradhho hoti. Katamehi catūhi ? Idha Visākha mātugāmo susmviḥita-kammanto hoti saṃgahitaparijano bhattu manāpam carati sambhatam anurakkhati ... Catūhi kho Visākha dhammehi samannāgato mātugmo paralokavijāyaya paṭipanno hoti parassa loko araddho hoti. Katamehi catūhi ? Idha Visākha mātugāmo saddhāsampanno hoti sīlasampanno hoti cāgasampanno hoti paññāsampanno hoti- AN. IV. 269f.]..

- a **dvija**, a truly initiated member of the religion and the society, only after her marriage [Prabhu, Hindu Social Organisation, p.284].

- The virtues referred to in the Anguttara Nikāya (AN.IV.269f.)

*Susamvhitakammantā saṃgahitaparijjanā
Bhṭtu manāpam carati sambhatam anurakkhati.
Saddhāsīlena sampannā vadaññū vītamaccharī
Nīccam maggaṃ visodheti sotthānam samparāyikam.
Iccete aṭṭhadhammā ca yassa vijjati nāriyā
tam pi sīlavatim āhu dhammaṭṭham saccavādinim.
Solasākārasampannā aṭṭhaṅgasusamāgatā
tādīsī sīlavatī upāsikā upapajjati devalokam manāpam.*

AN.IV.271

- general efficiency (*dakkhā*) and enterprise (*analasā sabbakiccesu*) at DN.III.p.190.

*Yaṃ tam isihi pattaḃbam ṭhānaṃ durabhisambhavaṃ
na taṃ dvaṅgulapaññāya skkā pappotum itthiyā.*

SN.I.129.

*Itthibhāvo kiṃ kayirā cittaṃhi susamāhite
Ñāṇaṃhi vattamānaṃhi sammā dhammaṃ vipassato.*

SN.I.129

*Thīnaṃ dhammābhisamaye ye bālā vimatiṃ gatā
Tesaṃ diṭṭhipahānattham iddhiṃ dassehi Gotamī.*

Ap.II.535

*Pañcākāmaguṇā ete itthirūpasmiṃ dissare
rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā.*

AN.III.69

- *Kin nu so bhikkhave moghapuriso maññati na mātā putte
sārajjati putto va pana mātari 'ti.* [AN.III.68].
- *Nāham bhikkhave aññam ekarūpam 'pi samanupassāmi evaṃ
rajanīyam evam kamanīyam evam madanīyam evam
bandhanīyam evam mucchanīyam evam antarāyakaram
anuttarassa yogakkhemassa adhigamāya yathayidam bhikkhave
itthirūpam. Itthirūpe bhikkhave sattā rattā giddhā gadhitā
mucchitā ajjhoppānā te dīgharattam socanti itthirūpa-vasānugā.*
[AN.III.68].

*Muṭṭhassatiṃ tā bandhanti pekkhitena mhitena ca
atho pi dunnivatthena mañjunā bhaṇitena ca
n'eso jano svāsaddo api ugghātito mato.*

AN.III.69

- (*dunnivattha*) and pleasing words. Women are such that one cannot approach them in safety even though they may be stricken and dead' [G.S.III.57]
- *Svabhāva eva nārīnam narānām iha dūṣaṇam-* Manu.II.213.
- The Ācāraṅga Sūtra, in the course of a religious admonition known as the Pillow of Righteousness, makes the following comment which stigmatises woman completely: 'He to whom women were known as the causes of all sinful acts, he saw the true state of the world.' [Jaina Sūtras I. SBE.XXII. p.81].
- 'like a pot filled with lac near fire'." [Deo.S.B.,History or Jaina Monachism. p.493].
- the counsel given to Ariṭṭha in the Alagaddūpama Sutta. [MN. I.130].
- [*Kin nu so bhikkhave moghapuriso maññati na mātā putte
sārajjati putto vā pana mātari 'ti.* AN.III.68].
- [*Sambādho gharāvāso rajopatho abbhokāso pabbajjā.* MN.I.179].
- according to the evidence of the Pali texts [AN.IV.274 ; Vin.II.253]
- Pārśva and Mahāvīra...' [Jaina Sūtras.II.SBE.XLV.122 n.3].

- The Buddha takes note of this in the Culladhammasamādāna Sutta [MN. I.305].
- [*Bhabbo Ānanda mātugamo tathāgatappavedite dhammavinaye agarasmā anagāriyam pabbajitvā sotāpattiphalm 'pi sakadāgamiphalam 'pi anāgāmiphalam 'pi arahattaphalam pi sacchikātun 'ti-* AN.IV.276.;Vin.II .254].
- [*Sace Ananda Mahāpajāpati Gotami aṭṭhagarudhamme paṭigaṇhāti sā va'ssā hotu upasampadā-* Vin.II.255.]
- [*Anujānāmi bhikkhave bhikkhūhi bhikkhunīnam ācikkhitum evam pātiomkkham uddiseyyāthā ' ti.* Vin.II.259].
- [*Anujānāmi bhikkhave bhikkhūhi bhikkhunīnam ācikkhitum evaṃ kammaṃ kareyyāthā 'ti.* Vin.II.260].
- [*Anujānāmi bhikkhave ajjatanā pavāretvā aparajju bhikkhusaṅghe pavāretun 'ti.* Ibid.275].
- [...*yathā bhikkhū sikkhanti tathā tesu sikkhāpadesu sikkhathā' ti.* Vin.II 258].
- [...*yathāpaññattesu sikkhāpadesu sikkhathā' ti.* Ibid.258].
- [*N'etam mogha purisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya.* Vin.I.58; II.2; III.21,45.].
- [*Yo pana bhikkhu bhikkhusa duṭṭhullam āpattim anupasampannassa āroceyya aññatra bhikkhusammutiyā pācittiyaṃ.* Vin.IV.31.].
- *Dāḷiddiyaṃ bhikkhave dukkhaṃ lokasmim kāmabhogino' ti? Evaṃ bhante.Yaṃ'pi bhikkhave daḷiddo assako anāḷhiko iṇaṃ ādiyati iṇadānam' pi bhikkhave dukkhaṃ lokasmim kāmabhogino' ti. ...Iti kho bhikkhave dāḷiddiyaṃ ' pi dukkhaṃ lokasmim kāmabhogino iṇadānam ' pi vaḍḍhi pi ..codanā ' pi anucariyā ' pi bandhanam ' pi dukkhaṃ lokasmim kāmabhogino* [AN.III.351.f.]
- *Daḷidde appannapānabhojane kasiravuttike yattha kasirena ghāsacchādo labbhati* [AN. III, 385].
- [*Kathaṃ su vindate dhanam.* Sn.v. 185] ,
- *Patirūpakārī dhuravā uṭṭhātā vindate dhanam.* Sn. v. 187.
- [*uṭṭhānaviriyādhigata* AN.III. 45 & 76]
- . [*See Cakkavattisīhanāda Sutta. DN.III 66 f. Iminā tvaṃ ambho purisa dhanena attano mātāpitaro ca posehi puttadāraṇ ca brāhmaṇesu ... saggasaṃvattanikaṇ' ti.*].
- [*ghāsacchādanaparamo and ghāsacchādanaparamatā* MN.I.360 ; DN.I.60].
- difficulty [*daḷidde ... kasirena ghāsacchādo labbhati.* AN.III 385].
- [*Jighacchā paramā rogā .* DhP. v. 203].
- [*jighacchādukkhena dhamme desiyamāne ' pi paṭivijjhitaṃ na sakkhissatī ' ti .* DhA.III.263].
- [*Na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānam pattakāyena. Yannūnā' haṃ olārikaṃ āhāraṃ āhāreyyaṃ odanakummāsan 'ti.* MN.1.247].

- [*appābādhātā* and *appātaṅkatā* as well as *lahuṭṭhāna*, *bala* and *phāsuvihāra* MN.1.37].
- ***bhogānaṃ ādiyā*** or Uses of Wealth which appears in the Anguttara Nikāya [AN.III 45 f.].
Naṅgalehi kasaṃ khettaṃ bījāni pavapaṃ chamā puttadārāni posentā dhanaṃ vindanti mānavā.
- Thig. v.112
- [*māsikaṃ paribbayaṃ*], there also had to be provision of daily meals [*devasikaṃ bhattañ ca*] in the handling of human labour *bhattavetana anuppadānena* in the Sigālovāda Sutta at DN.III.191].
- , ***sammā vimutti*** , two stages beyond the Noble Eight fold Path [*dasaṅgasamannāgato arahā hoti.* MN. III. 76].
- [*yathābhuttañ ca bhuñjatha*], but insists that they maintain a perfect moral order within their kingdoms, strictly adhering to the observance of the Fivefold Code of Ethics [DN.II.173f.],
- **first teachers** ' [***pubbācariyā*** See AN.I.132].
- [*N'eva attavyābādhāya na paravyābādhāya na ubhayavyābādhāya...* See MN.1.415].
- [= *sabbe sattā bhavantu sukhittā.* Sn. v.147], irrespective of being human or animal [= *ye keci pāṇabhūtatthi* loc.cit.], or whether they be great in length or be large, medium or small in size [= *dīghā vā ye mahantā vā majjhimā rassakānukathulā* loc.cit.].
- The Buddha, in his renowned sermon at the Bamboo Gate or Veludvāra [Veludvāreyya Sutta at SN.V. 351 f.]
- [= *attānam upamaṃ katvā na haneyya na ghātaye.* Dh. v.129].
- *Yattha paro yathākāmakāritam āpajjanto adaṇḍāraho anupavajjo hoti.* Khp A. 26
- *Tesaṃ no bhavaṃ Gotamo amhakam evamkāmānam evamchandānam evamadhippāyānaṃ tatha dhammaṃ desetu yathā mayaṃ putta-sambādhāsayanam ajjhāvaseyyāma kāsikachandanam paccanubhaveyyāma mālāgandha-vilepanaṃ dhāreyyāma jātarūparajataṃ sādīyeyyāma kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjeyyāmā ' ti.* SN.V. 353 =
- *Ariyakantehi sīlehi samannāgato hoti akkhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpsatthehi aparamaṭṭhehi samādhī-samvattanikehi.* Ibid.
- *Abhikkantaṃ bho Gotama ... ete mayam bhavantaṃ Gotamaṃ saranaṃ gacchāma dhammañ ca bhikkhusanghañ ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge pāṇupete saraṇam gate ' ti.* Ibid.
- [*Nihitadaṇḍo nihitasattho lajjī dayāpanno sabba-pāṇa-bhūta-hitānukampī viharat.* D.1. 63].

- In counselling the dwellers of Bamboo Gate, i.e. the Brahmin village of Veludvara [S.V. 352], the Buddha uses this same yardstick of 'self - example' or **attūpanāyikaṃ dhammapariyāyaṃ**
- King Pasenadi of Kosala, the Buddha confirms the statement of Queen Mallika [S.1.75] that every individual person loves himself or herself more than any other [*Natthi kho me mahārāja koc ' ao attanā piyataro*]. Therefore the inference is that the person who loves himself or herself should cause no harm to another [*Tasmā na hiṃse paraṃ attakāmo*]
- the Dhammapada [Dh.p. v. 130] with which we commenced our sermon today : **attānaṃ upamaṃ katvā na haneyya na ghātaye.**

*Yassa rukkhassa chāyāya nisīdeyya sayeyya vā
na tassa sākhā bhajeyya mittadubbho hi pāpako.*

This virtue of respect for plant life finds positive expression in such ideas expressed in the Samyutta Nikaya as [S.1. 33]

*Yo ca sītañ ca uñhañ ca tiṇā bhiyyo na maññati
karaṃ purisa-kiccāni so sukhā na vihāyatii. DN. III.185*

- [*yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo hoti.* DA.1.71 & KhpA.26].
- [*Iti-vissaṭṭha-kammante atthā accenti māṇave.* DN. III.185].
- [***bījāni akkhaṇḍāni apūtini avātātapahatāni sārādāni sukha-sayitāni.*** AN.1. 135]
- [***dhammika*** and ***dhamma-laddha*** AN.III. 45
- [***cha bhogānaṃ apāya-mukhāni*** DN.III. 182
- **`delighting in gifting and sharing one's assets with others': *dāna-saṃvibhāga-rato*** [AN.I. 150].
- State dues and charitable institutions are not lost sight of [See AN.III. 45 for further details.].
- [*sālim vibhajeyyāma*] and fixing a limit on possession [*mariyādaṃ ṭhapeyyāma*] [Both these statements are incorrectly translated at Dialogues of the Buddha III p.37.
- [The original Pali text of this occurs in the Aggañña Sutta at Dīgha Nikāya [DN. III p.92 PTS].
- [See Dialogues of the Buddha Vol.III. p.62 and Maurice Walshe: Thus Have I Heard, p.397].
- [I have given here as faithful and accurate a translation of the text as possible. See Dialogues of the Buddha Vol.II. p. 203 and Vol. III. pp. 63-64 as well as Maurice Walshe: Thus Have I Heard, pp.281 and 398 for some what partially misdirected translations. We are sorry that in many instances social scientists, sociologists and anthropologists and over-enthusiastic political leaders who in many instances have been misled by these erroneous translations.]

- [mettañ ca sabba-lokasmim mānasaṃ bhāvaye aparimāṇaṃ -- Metta Sutta or Karaniya Metta Sutta. Suttanipata vv. 143 - 152]. Mangala Sutta [Suttanipata pp. 46 - 7] is virtually a complete prescription towards the achievement of this goal [*Etādisāni katvāna sabbattha-m-aparājitā sabbattha sotthim gacchanti* = If all these items are put into perfect practice, one shall never suffer failure or frustration. One shall always be blessed and blissful. loc. cit.].

[*na hi jātu gabbha-seyyaṃ puna ' r 'etī ti*], i.e. be born in *saṃsāra* any more. Our idea that this phrase implies the termination of life in *saṃsāra* is supported by a similar usage in the Dhaniya Sutta [Sn.v. 29] where the Buddha says of himself as follows: *Nāhaṃ puna upessaṃ gabbha-seyyaṃ*

- [...*ito ca bahiddhā dakkhiṇeyyaṃ gavesati tattha ca pubbākāraṃ karoti...samannāgato upāsako upāsaka-caṇḍālo ca hoti upāsaka-malañ ca upāsaka-patikiṭṭho ca*. A.11.206]
- [*Evam gihī nānukaroti bhikkhuno Munino vivittassa vanamhi jhāyato* . Sn. v. 221].
paccavekkhitvā paccavekkhitvā kammaṃ kattabbaṃ (M.I. 415)

- *Yāvadeva anattāya -attaṃ bāalassa jāyate*. Dh.p.v.72
Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā tīsu dīpesu buddhā na nibbattanti jambudīpe yeva nibbattanti'ti dīpaṃ passi.
Jataka Vol.I.p.49

Yo c'etam sahate jammim tanham loke duraccayaṃ sokā tamhā papatanti udabindū'va pokkharā

- : *Atha kho āyasmā aṃgulimālo rahogato patisallāno vimuttisukhaṃ paṭisaṃvedī tāyaṃ velāyaṃ imaṃ udānaṃ udānesi* (M.II.104).

: *vimuttasmiṃ vimuttan'ti ñānaṃ hoti... nāparaṃ itthattayā'ti pajānāti* (M.I.297).

Idh'āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti no ca cittassa vasena vattatī... Evarupena kho āvuso Moggallāna bhikkhunā Gosingasālavanaṃ sobheyyā'ti. Mahagosingasutta (M.I.214)

- *avijjam dālayissami* (Thag.v.544) and *tamokkhandho padālito* (S.I.130).
Apārutā tesam amatassa dvārā ye sotavanto pamuñcantu saddham (M.I.169)
- *yesam mayi saddhāmatam pemamattam sabbe te saggaparāyanā*. Alagaddūpamasutta (M.I.142)
Nāhaṃ bhikkhave ādikenēva aññārādhanam vadāmi. *Api ca bhikkhave anupubbasiikkhā anupubbakiriyā anupubbapatipadā*

aññārāadhanā hoti. (M.I.479 f.)

Ahaṃ bhikkhave paṭhamam eva mandūkassa uppatitvā gamanam viya aññārāadhanam arahatte paṭiṭṭhānam na vadāmi. (MA.III.193)

Sele yathā pabbatamuddhanitthito yathā'pi passe janatam samantato tathūpamam dhammamayaṃ sumedha pāsādamāruyha samantacakkhu sokāvatinnaṃ janatam apetasoko avekkhassu jātijarābhibhūtaṃ. (M.I.168)

- *attānam upmaṃ katvā na haneyya na ghātaye. Dhp.v.129]. Itthi ' pi hi ekacciya seyya posa janadhipa medhavini silavati sassudeva patibbata. Tassa yo jayati poso suro hoti disampati evam subhagiya putto rajjam ' pi anusasati. S.I.86 Saddhaya silena ca y ' idha vaddhati pannaya cagena sutena c ' ubhayam. Sa tadisi silavati upasika adiyati saram idh ' eva attano ' ti. (S. IV. 250)*
- *dignity [Pañcahi bhikkhave dhammehi samannāgato mātugāmo visārado agāraṃ ajjhāvasati. Katamehi pañcahi? Pānātipātāpaṭivirato ca hoti... surāmeraya-majjapamādaṭṭhānā paṭivirato ca hoti. S. IV. 250].*
- *paralokavijayaya [Catuhi kho Visākhe dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti ayaṃ sa loko āraddho hoti. Katamehi catūhi? Idha Visākhe mātugāmo susaṃvihitakammanto hoti sangahitaparijjano bhattu manāpaṃ carati sambhataṃ anurakkhati... Catuhi kho Visākhe dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti par ' assa loko araddho hoti. Katamehi catūhi? Idha Visākhe mātugāmo saddhāsampanno hoti sīlasampanno hoti cāgasampanno hoti paññāsampanno hoti. A. IV. 269f.]. Yam tam isihi pattabbam thanam durabhisambhavam na tam dvangulapannaya sakka pappotum itthiya. S.I.129. Itthibavo kim kayira cittamhi susamahite nanamhi vattamanamhi samma dhammam vipassato. S.I.129 Thinam dhammabhisamaye ye bala vimatim gata tesam ditthipahanattham iddhim dassahi Gotami. Ap.II.535 Pancakamaguna ete itthirupasmim dissare rupa sadda rasa gandha potthabba ca amanorama. A.III.69 Kin nu kho so bhikkave moghapuriso mannati na mata putte sarajjati putto va pana matari ' ti. A.III.68 Mutthassatim nam bandhanti pekkhitena mhitena ca. Atho ' pi dunnivatthena manjuna bhanitena ca. N ' eso jano svasaddo api ugghatito mato. [A.III.69]*
- *[Sambadho gharavaso rajopatho abbhokaso pabbajja. M.I.179].*
- *Kim su nama te bhonto samanabramana kamesu anagatabhyam sampassamana kamanam pahanam ahamsu kamanam parinnam pannapenti. Sukho imissa paribbajikaya tarunaya mudukaya*

*lomasaya bahaya samphasso ' ti te kamesu patabyatam
apajjanti. M.1.305]*

- [*Bhabbo Ananda matugamo tathagatapavedite dhammavinaye
agarasma anagariyam pabbajitva sotapattiphalam ' pi
sakadagamiphalam ' pi anagamiphalam ' pi arahattaphalam ' pi
sacchikatun ' ti. A.IV.276 & Vin.II .254].*
- [*Anujanami bhikkhave bhikkhuhi bhikkhuninam acikkhitum evam
kammam kareyyatha ' ti. Vin.II.260].*
- [*Anujanami bhikkhave ekato upasampannaya bhikkhuni- sanghe
visuddhaya bhikkhusanghe upasampadan ' ti. [Vin.II. 271, 274].*
- [*Anujanami bhikkhave ajjatana pavaretva aparajju
bhikkhusanghe pavaretun ' ti. Ibid.275].*
- [*...yatha bhikkhu sikkhanti tatha tesu sikkhapadesu sikkhatha ' ti. Vin.II 258].*

the law [*...yathapannattesu sikkhapadesu sikkhatha ' ti. loc. cit.].*

- [*Netam moghapurisa appasannanam va pasadaya pasannanam
va bhiyyobhavaya. Vin.I.58; II.2; III.21,45].*
 - [*Bhikkhus [Yo pana bhikkhu bhikkhusa dutthullam apattim
anupasampannassa aroceyya annatra bhikkhusammutiya
pacittiyam. Vin.IV.31].*
 - [*sukhan ' ti dve sukhāni kāyikañ ca sukhaṃ cetasikañ ca
sukhaṃ. Ps. 1.188].*
 - [*sukhan ' ti dve sukhāni kāyikañ ca sukhaṃ cetasikañ ca
sukhaṃ. Ps. 1.188].*
- yam loke piyarūpaṃ sātārūpaṃ [D.II.304].*

- [*Atthakatha [Yam loke piyarūpaṃ sātārūpan ' ti yaṃ lokasmim
piyasabhāvañ c ' eva madhurasabhāvañ ca. Cakkhuṃ loke ' ti
ādisu lokasmim hi cakkhādisu mamattena abhinivīṭṭhā sattā
sappattiyam patīṭṭhitā attanā paṭiladdhāni
catusamūṭṭhānika- gandhārammanādīni kass ' aññassa
evarūpāni atthī ' ti maññanti. Tesam evam maññamānānaṃ tāni
cakkhādīni piyarūpāni c ' eva sātārūpāni ca honti . Atha nesaṃ
tattha anuppannā c' eva taṇhā uppajjati uppannā ca taṇhā
punappunaṃ pavattivaseva nivasati. DA. III. 800].*
- [*: kāya-samphassa-jaṃ sātāṃ sukhaṃ vedayitaṃ [Ps. I.188].*
- [*mother [Kin nu so bhikkhave moghapuriso mannati na mata
putte sarajjati putto va pana matari ' ti . A.III.68].*
- [*kāmānam assādo [Yam kho bhikkhave ime pañcakāmaguṇe
paticca uppijati sukhaṃ somanassaṃ kāmānaṃ assādo. M. I.
85].*
- [*Appassādā kāmā vuttā bhagavatā... M.1.132].*
- [*ghāsacchādāna-paramatā at D.1.60 & M.1.360]*
- [*Dāḷiddiyam bhikkave dukkhaṃ lokasmim kāmabhogino. A.III.
351 f.].*

- . [Susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ. Dhp. v. 200].
- [Idha gahapati ariyasāvako uṭṭhāna-viriyādhigatehi bhogehi bāhābala-paricitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṃ sukheti piṇeti sammā sukhaṃ pariharati. A.III.45].
- unhappiness [jīvitukāmā amaritukāmā sukhakāmā dukkhapaṭikkulā. D.II. 330].
- blemishes [Na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatr ' eva kāmehi aññatra akusalehi dhammehi. M.I.247].
- happiness [...yaṃ taṃ sukhaṃ aññatra kāmehi aññatra akusalehi dhammehi M.I. 247]
- [attano sukhaṃ esāno. Dhp. v. 132.]
Na pañcaṃgikena turiyena - ratī me hoti tādīsī
yathā ekaggacittassa - sammā dhammaṃ vipassato. Thag. v. 1071
Tasmāt ' iha tvaṃ Dīghāvu imesu catusu sotāpattiaṃgesu patitṭhāya
cha vijjābhāgiye dhamme uttariṃ bhāveyyāsī. Idha tvaṃ Dīghāvu
sabba-saṃkhāresu aniccānupassī viharāhi anicce dukkhasaññī
dukkhe anattasaññī pahānasaññī virāgasaññī nirodhsaññī ' ti. Evaṃ
hi te Dīghāvu sikkhitabban ' ti. [S. V. 345].
- death [upādānapaccayā bhavo bhavapaccayā jāti jātipaccayā jarāmarāṇaṃ. S.II. 1].
- [Yasmā ca kho bhikkhave atthi ajātaṃ abhutaṃ akataṃ asaṃkhatam tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyatī ' ti. Ibid.].
Evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ sa-indā devā sa-
brahmakā sa-pajāpatikā anvesaṃ nādhigacchanti idaṃ-nissitaṃ
tathāgatassa viññāṇaṃ ' ti. Taṃ kissa hetu. Diṭṭhe ' vā ' ham
bhikkhave tathāgataṃ ananuvejjo ' ti vadāmi. [M.I.140].
Viññāṇaṃ anidassanaṃ - anantaṃ sabbato pabhaṃ.
Ettha āpo ca paṭhavī ca -tejo vāyo na gādhati.
Ettha dīghaṃ ca rassaṃ ca - anuṃ thūalaṃ subhāsubhaṃ.
Ettha nāmaṃ ca rūpaṃ ca - asesam uparujjhati.
Viññāṇassa nirodhena - etth ' etaṃ uparujjhati. [D.I. 223].
- [Yāvatā bhikkhave sahasī lokadhātu Mahābrahmā tattha aggaṃakkhāyati. Mahābrahmuno ' pi atth ' eva aññatattaṃatthi vipariṇāmo. A.V.59-60].
- [Attāṇo loko anabhissaro. M.11.68].
- [dukkhassa ca nirodhaṃ M.I.140].
Susukhaṃ vata jīvāma
yesaṃ no natthi kiñcanaṃ. Dhp. v. 200
- man [Api cā ' ham āvuso imasmiṃ yeva byāmamatte kalebare saññimhi samanake lokaṃ ca paññāpemi lokasamudayaṃ ca lokanīrodhaṃ ca lokanīrodhagāminiṃ paṭipadaṃ ca. A.II.48].
track [Dve ' me bhikkhave sukkā dhammā lokaṃ pārenti. See

A.1.51]

- [*Attadīpā bhikkhave viharatha attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā. D.II.100*].
Acchariyaṃ bho Raṭṭhapāla abbhutaṃ bho Raṭṭhapāla yāva subhāsitañ ca idaṃ tena bhagavatā jānatā passatā arahatā sammāsaṃbuddhena attāṇo loko anabhissaro 'ti. Attāṇo hi bho Raṭṭhapāla loko anabhissaro.[M.II.70].

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